53

The Day of Trouble is near.

TWO

SERMONS

Wherein is ſhewed,

What are the Signs of a Day of Trouble being near.

And particularly,

What reaſon there is for *NEW-ENGLAND* to expect

A Day of Trouble.

Alſo what is to be done, that we may eſcape theſe things which ſhall come to paſs.

Preached (the 11th day of the 12th Moneth, 1673. being a day of

HUMILIATION

in one of the Churches in *Boſton.*

By *INCREASE MATHER*, Teacher of that Church.

Ezek. 33.7. *O Son of man, I have ſet thee a Watchman to the houſe of Iſrael, therefore thou ſhalt hear the word at my mouth, and warn them from me.*

Matth. 24.6,7,8. *Ye ſhall hear of wars, and rumours of wars — For Nation ſhall riſe againſt Nation, and Kingdome againſt Kingdome: All theſe are the beginnings of ſorrows.*

Luke 21.28. *And when theſe things ſhall begin to come to paſs, then look up, and lift up your heads, for your Redemption draweth nigh.*

Cambridge: Printed by *Marmaduke Johnſon.* 1674.

Chriſtian Reader,

IT *is a known Obſervation, verified by Experience, as well as grounded upon Scripture-Prediction, That ſinfull Security is the great Diſeaſe of the laſt Times, wherennto thoſe Churches are eſpecially obnoxious, that have eſcaped the groſſer Pollutions of the World and Antichriſt, and do enjoy Reſt, and Peace, and Freedome from hard Bondage. Who ſees not (that ſees any thing) that the Security of this Age is very great? And may we not rationally fear that many of the Wiſe, as well as the Fooliſh Virgins in this Land of Reſt, and Quietneſs, and Fulneſs of Spiritual Enjoyments, are ſlumbering and ſleeping? Conſult we the Sacred Oracle, and we ſhall readily be informed, that one great Reaſon of the prevailing of this Diſtemper, is, becauſe we* put far from us the evil day, *Amos* 6.1,3. *Baniſhing the Thoughts of* a day of Trouble, *is both the Cauſe and Effect of carnal* eaſe in Sion. *How ſeaſonable then is this practicall, ſolid, ſuccinct, and comprehenſive Diſcourſe, which here offers it ſelf to thy view, wherein the Reverend and Judicious Author demonſtrates with much ſtrength and evidence (yea, I ſay, gives not onely* Probable Indications, *but Scriptural and* Rational Demonſtrations, *according to the Common Law of Divine Diſpenſations) that* a day of Trouble is near to *New-England? Many are the ſolemn Warnings that the Lord hath given of a day of Trouble haſtning upon us.* The Lion hath roared, and the Trumpet hath been blown; And ſhall not the people be afraid? *What a dead ſleep of Midnight-Security hath ſurpriſed and overtaken them, that do not hear the loud Report of the many Divine Warning-Pieces that are gone off among us? Wo to thoſe Rebellious ones that ſay,* The dayes are prolonged, and every Viſion faileth; *when the Lord ſaith,* The dayes are at hand, and the effect of every Viſion, *Ezek.*12.22,23,25. *And will men lye down on the Top of a Maſt in the midſt of the Sea to ſleep there? and ſuffer themſelves to be over-born by Security in the mouth of danger? When the Judgements of God are on their March towards us, ſhall we not be Alarmed? When certain Intelligence comes, that they are ready to ſurpriſe us in our Quarters, ſhall we be ſtupidly ſecure and ſenſleſs? When they are in view and proſpect, making near and ſenſible Approaches to us, ſhall we ſay,* It is but the Shadow of the Mountains, (*Judg.*9.36.) *and not rather prepare and poſture our ſelves to go forth to meet the Lord in a way of Humiliation, Supplica-*

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tion, and Reformation? Though there are many Reasons to conceive (as the worthy Author of these Sermons intimates) that God will not make an utter End of us; yet we have cause enough to conclude, that He will not leave us altogether unpunished. *Verily we have caused our day of Trouble to draw near*, Ezek.22.4. *And is it not high time for us to shake off Sloth and Security, and to wait for the Lord* in the way of his Judgements, *and to make our Supplication to him* (*as* David, *in the Person, and as a Type of Christ*. Psal.22.11,19) Be not far from us, for trouble is near? *To have Trouble near, and the Comforter, that should relieve us, far off, to have the Philistims upon us, and God departed from us, will be a distressed condition. It is the Interest, and will be the desire of every gracious heart, to have God near, when Trouble is near. Gods coming near to us in Judgement will trouble us; but his coming near to us in Mercy will either set Trouble far off, or sanctifie it, and turn it into Advantage and Comfort to us, and sweetly alter the property of it. The design of this Discourse, and the Publication of it, is not to enfeeble and discourage any of the Lords Servants, but to startle and awaken sleepy sinners (that cry Peace and Safety to themselves) that they may not be taken as Fishes in the net, and caught as Birds in a snare, or through ignorance of their time, be snared in an evil time, falling suddenly upon them: And to engage all persons of Interest with God, to stir up themselves to take hold of him, when he seems to be going from us, and to get into the Gap, and make up the Hedge, that the Evils threatned and approaching may not break in upon us, but there may be a lengthning out of our Tranquility. That this vigilant Watchman, and wise Discerner of the Signs of the Times, may not only deliver his own Soul by his plain and faithfull* Premonitions, *but also through the rich Blessing of God accompanying these usefull and seasonable Sermons, may instrumentally deliver the Souls of many others, by awakening them to* Watch and pray, *that they may be accounted* worthy to escape the things that shall come to pass, *is the hearty Desire and Prayer of him who is*

Thy Servant for Christs sake,

Urian Oakes.

EZEK. 7. 7.

—*The day of Trouble is near*—

THis Chapter doth contain a denunciation of Judgement. Which Judgement is deſcribed, *Sermon* I.

1. From *the Cauſes* of it. The principal Efficient Cauſe was *God*, He is the Cauſe of all evils of Puniſhment: There is no evil in the City, and the Lord hath not done it, He createth darkneſs. The Inſtrumental *adjuvent* Cauſe was the *Caldeans*, they did *help forward the affliction*, and are therefore ſaid to be the worſt of men, yea the *worſt of the Heathen*. The Impulſive Procuring Cauſe was Sin: there are three ſins mentioned in this Chapter (of which afterwards) as the Procurers of the Judgement threatned. The Final Cauſe was the Glory of God, even that he might be *known to be the Lord*.

2. The Judgement here denounced is ſet forth from *the Subject* of it, or the perſons upon whom it came, *v.* 2. *Thus ſaith the Lord God to the Land of Iſrael*: which is not to be underſtood of the Ten Tribes, who were gone into Captivity before this Propheſie was written, but the *Jews* are here called *Iſrael*. Often in the Scripture, not onely in the New Teſtament, but in the Old, the *Jews* are called *Iſrael*: therefore *Jehoſhaphat* King of *Judah* is ſtyled, *The King of Iſrael*.

3. The Judgement here threatned is ſet forth from the *Greatneſs* of it: therefore it is called *the end*, ver. 2, 3. and an *onely Evil*, ver. 5. that is, a grand Evil: as when *David* confeſſeth, *Againſt thee, thee* [onely] *have I ſinned*, Pſal. 51. 4. *i. e.* againſt thee chiefly: So an *onely Evil* here, noteth a principal evil, yea a ſweeping Judgement, ſo as that there ſhould not be need for affliction to riſe up the ſecond time.

4. This Judgement is ſet forth from the *Certainty* of it: therefore *ver.* 6. 'tis ſaid, *It is come, it is come*. The Prophet doth repeat thoſe words, *It is come*, ſix times over, which ſheweth not onely the vehemency of the Speaker, but the certain undoubted futurition of the Evil ſpoken of.

5. The Judgement here denounced is deſcribed from the *Celerity and Proximity* of it. This may likewiſe be intimated by thoſe Repetitions and *Iterations*, but now hinted. As *Joſeph* ſaid to *Pharaoh*, *Gen.*41.32. *And for that the dream was doubled twice, it is becauſe the thing is eſtabliſhed by God, and God will ſhortly bring it to paſs.* So, inaſmuch as the Prophet is ſo *Repetitious*, as here we ſee, it was to ſhew, that the Evil would *certainly* and *ſhortly* come to paſs. And that is the ſcope of this Verſe, *The morning is come*, that is to ſay, *Execution-day* is at hand: for thoſe words ſeem to be an alluſion unto the *Jews* Cuſtome of executing Malefactors in the morning. Hence *David* ſaith, *Pſal.*101.8. *I will early deſtroy the wicked*; or as the words are, *In the morning* I will deſtroy them, it being the Cuſtome in *Iſrael* of old, to cut off Malefactors betimes in the morning. But a little for opening the words.

Day] here noteth Time. We muſt not think that the trouble here ſpoken of, continued but for the ſpace of 24 hours; for the words have reſpect to the *Caldean Siege*, which laſted two years, yea to the Captivity, which laſted ſeventy years. It is therefore uſual in the Scripture to denote a *Time of very long continuance*, by the name and notion of *a day*.

Of Trouble] The Hebrew word מְהוּמָה noteth great trouble. *Junius* tranſlateth it, *The day of vexation.* It is the ſame day of trouble which is ſpoken of, *Jer.*30.7. *Alas, for that day is great, ſo that none is like it, it is even the time of Jacobs trouble.* When the City and Temple were taken, and burnt with fire; when the King had all his Children ſlain before his eyes, and then his eyes put out, and he clapt in Chains, and carried Captive, that was a day of trouble that had none like it.

Is near] It is not here ſaid, how near that day was, but it is certain from other Scriptures, that this trouble began within three or four years after this Prophecie. For *Ezekiel* wrote in the fifth year of *Zedekiah*, and the *Caldean* Siege began in the ninth year of *Zedekiah*; ſo that this trouble began within four years after theſe words were Preached, and within ſix years execution was done upon *Iſrael*: therefore well might the Prophet ſay, *The day of trouble is near.*

And Trouble may be ſaid to be near, in a double reſpect: 1. In appearance, and probability. As it is ſaid of *Epaphroditus*, that he *was nigh unto death*, Phil.2.27. *i.e.* in appearance, and

and as to an eye of reaſon. 2. *Trouble* may be ſaid to be *near* in reality. And ſo was this day of trouble of which the Text ſpeaketh, near not onely in appearance, but in reality; and therefore the next words are, *and not the ſounding again of the Mountains*, that is to ſay, there ſhould be more then a meer (ἠχημα δὲ, *fragor Montium*) Eccho of troubles. If men ſhout (as in the Mountainous Land of *Iſrael* they were wont to do) amongſt Mountains, it will cauſe an *Eccho*, a *ſounding again*, which ſoon vaniſheth, and cometh to nothing; but ſaith the Propher, the ſound of troubles at hand ſhall not vaniſh ſo. The *Jews* heard a report, a rumour, as if the *Caldeans*, whoſe cry was in their ſhips, were coming againſt them; now the Lord would have them to underſtand, that it ſhould be more then a *ſound* or rumour, even a *reality*. The divine Threatnings were but an empty ſound with them, but the Troubles coming for the contempt thereof, ſhould be more then an *empty ſound*.

From the Judgement here threatned, in conſideration with the Author and Subject of it, we may obſerve,

That God doth ſometimes bring Times of great Trouble upon his own People. Doct.

Now in the Doctrinal handling of this Truth, there are four things may be ſpoken to. 1. That *Iſrael*, i. e. the Church of God, is ſubject unto troubles in this world. 2. What troubles they are which Gods people are here ſubject unto. 3. What are the ſigns of a day of trouble being near. 4. The Reaſons of this Doctrine, whence it is that God doth bring times of great trouble upon his own people.

1. *That the Lords people are ſubject unto great troubles*, Scriptures are abundant in bearing witneſs to that: *Acts* 14. 22. *We muſt through much tribulation enter into the kingdome of God.* As the children of *Iſrael* went through the Red Sea, and through the Wilderneſs, before they could enter into *Canaan*, ſo muſt we wade through a Red Sea of Troubles, and paſs through a Wilderneſs of Miſeries, e're we can arrive at the heavenly *Canaan*. Here is the difference between this world and that which is to come. Indeed in *the world to come*, the Church ſhall be freed from troubles: it is therefore ſaid,

*Rev.*21. *ver.*1. *There was no more ſea*, ſuch a day will come, when there ſhall be *no more ſea*, no more troubles and combuſtions in the world as now there is, but as for the Saints, *God ſhall wipe away all tears from their eyes, and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain*: but before this day, *Heaven and earth ſhall paſs away*, and *there muſt be a new heaven, and a new earth*; that is to ſay, this will be fulfilled *in the world to come*, but not in this world. Hence the Apoſtle ſpeaketh of *the ſufferings of this preſent time*, Rom.8.18. ſo that during *this preſent time*, the Church will be ſubject to ſufferings. Therefore alſo the ſame Apoſtle calls *this preſent world*, an *evil world*, Gal.1.4. So that Chriſtians muſt look for evils, they muſt look for troubles, as long as the *preſent world* ſhall endure. Two or three things may be briefly touched on, as *demonſtrations* of this.

1. *Chriſt himſelf was expoſed to ſufferings when in this world.* He was a man of ſorrows, and acquainted with grief. *David* ſpeaking in the Perſon, and as a Type of Chriſt, ſaith, *Thou haſt ſhewed me great and ſore troubles*, Pſal.71.20. And again, *Pſal.*25.17. *The troubles of my heart are inlarged, O bring thou me out of my diſtreſſes.* Therefore Believers muſt undergo troubles and diſtreſſes alſo: for God hath predeſtinated them to be *conformed to the image of his Son*, Rom.8.29. that is, not onely in reſpect of grace, or of glory, but in reſpect of ſufferings, for of them is the Apoſtle diſcourſing in that Context. Should not the Members be like the Head? ſhall we be Monſters in the Myſtical Body of Chriſt? Truly, if we ſhould meet with no troubles in the world, we ſhould rather be Monſters then Members in the Myſtical Body of Chriſt.

2. *The Verity and Veracity of God proveth the truth of this.* The Lord hath ſaid, *In the world you ſhall have tribulation*, Joh. 16.33. But if Chriſtians ſhould live and die, and never meet with any troubles, how ſhould thoſe words be true? Moreover, God hath Covenanted with his people, that ſanctified afflictions ſhall be their portion, if need be, *Pſal.*89.32. The Lord hath put it into the Indenture which he hath made with his Servants, that they ſhall have Phyſick as well as Food: now afflictions are Phyſick for the Soul. There are Covenant-afflictions, as well as Covenant-mercies: yea, all the afflictions which befall the Lords faithful Servants, are ordered according

according to the Covenant of Grace, 2 *Sam.*23.5. Hence when God entred into Covenant with *Abraham*, there was an appearance of great darkneſs, *Gen.*15.17. ſignifying, that all dark diſpenſations of Providence are ordered by a gracious Covenant.

3. *The Inſtruments, and immediate Cauſes of trouble to the Church, have ever been.* Cauſes of trouble there are both within and without. *Within*, there is ſin and corruptions in the hearts of the beſt; and it will be vain to expect that the Saints ſhall be freed from all ſuffering, untill ſuch time as they are freed from ſin. *Without*, there is Satan to raiſe ſtorms of affliction. Indeed if the Devil were caſt into the bottomleſs Pit, and ſhut up there, we might think that there would be leſs trouble in the world: But we know, that as yet though he be a Priſoner, yet he is a Priſoner at large, he hath a long Chain given him, and goeth with it ranging and raging up and down the world, and maketh it his great deſign to raiſe Perſecutions againſt the Church. Alſo Inſtruments of Perſecution in the hands of Satan have ever been: There was the *Egyptian*, and the *Babylonian*, and the *Grecian*, of old: And in theſe dayes of the New-Teſtament, firſt the Heathen Emperours perſecuted the Church ten times. They were no ſooner gone, but the *Arrians* aroſe, and perſecuted worſe then ever profeſſed Pagans had done before them, ſo that the Church was in great danger of being ſwallowed up with that Flood, *Rev.*12.15. And by that time the *Arrians* were down, Antichriſt got up, who hath perſecuted more then all that ever were before him. *Pharaoh*, *Nebuchadnezzar*, *Antiochus*, were all but Types of Antichriſt. Wherefore, as long as there is a Devil out of Hell, or a Pope in *Rome*, we may be ſure that there will be dayes of trouble to the Church of God.

But *what troubles are they, which the Saints are here ſubject to?* *Anſ.* That's the ſecond thing propounded to be ſpoken to. And in general, it is true, that *Chriſtians are in this life expoſed to all manner of Miſeries.* This we may ſee in that *little Book of Martyrs*, as it is wont to be called, *viz.* the 11th Chapter to the *Hebrews*.

1. *There are inward ſpiritual troubles*, Soul-troubles, which Believers may be afflicted with: They may be moleſted with Satans temptations, the beſt Saint upon earth may ſo, as *Paul*

was, which caused him to pour forth many a bitter and bleeding complaint into the bosome of the Lord Jesus, 2 *Cor.* 12.8. *He besought the Lord thrice*, that is, many a time. A true childe of God may also be under divine desertion: hence the Church said, *The Comforter which should relieve my soul is far from me*, *Lam.* 1.16. God may hide his face from his dearest Servants sometimes, and those are troubles indeed, *Psal.* 30.7. *Thou didst hide thy face, and I was troubled.* But these are not the troubles which the text speaketh of, and therefore I will not insist there.

2. *There are outward troubles*; e.g. sufferings as to losses and crosses respecting a mans outward worldly Estate. This is partly meant in the Text, *A day of trouble is near*, that is, a day wherein all mens Estates shall go to wrack and ruine. Hence *ver.* 12. it is said, *Let not the buyer rejoyce, nor the seller mourn*; why? because he should not have kept his Estate long, though he had not sold it, inasmuch as Enemies were at hand to take it away. Again, troubles upon the Body in respect of Sicknesses, Mortalities, *&c.* are here intended: wherefore in *ver.* 15. *the Pestilence* is mentioned. Some have made a question of it, Whether a godly man may be sick of *the Plague?* A needless question. It is generally conceived that *Hezekiah* was sick of that disease: and some Interpreters on *Psal.* 38.11. think that *David* was visited with that *stroke*. And the like is apprehended concerning *Lazarus*. In *Cyprians* time there were many thousands of godly men and women that died of that disease. It should seem, that the believing *Corinthians*, many of them were sick, and some died of the Pestilence. We should be very uncharitable, did we conclude, that all those that died of the Plague, in that day of trouble and mortality which the Text speaketh of, perished eternally. And the like may be said with respect to those Seventy thousand that were swept away when *David* numbred the people. Again, when Wars arise, it is *a day of trouble*: that is here meant in a special manner. Hence some render the words, A day of *Tumult* is near, *viz.* in respect of confused noise, and garments rolled in blood. This may well be called a day of trouble, because *War* is the greatest of all outward Judgements, and thence is by way of eminency termed *Evil*, Isa. 45.7. *I create evil*, that is, War: those words relating to *Cyrus* his Expedition against *Babylon*.

Polanus Piscator, and *Lavater*.

See M. *Arrowsmith* Sermon on Luke 16 25. p. 7.

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We come then to the third thing propounded, namely; *What are the Signs of a day of trouble being near?*

Anſ. There are *Signs of the Times*, whereby whoſo is wiſe, and doth obſerve theſe things, may diſcern when a day of trouble is near. It was a ſad complaint which the Lord took up againſt his people of old, ſaying, *The Stork in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow, obſerve the time of their coming, but my people know not the judgement of the Lord*, Jer. 8 7. Theſe Creatures could tell when Winter was at hand, but there was a Winter coming upon the Jews, even *Judgement of the Lord* was at hand, and yet they knew it not. Chriſt alſo doth blame the Phariſees for not *diſcerning the ſigns of the times*, Mat. 16. 3. Look as God hath ſtretched the Firmament over this natural World, and hath placed the Stars there, to be for ſigns as to Natural Events in the ordinary courſe of Providence; ſo hath he ſtretched out the *Expanſum* of his Word over the Rational World, and therein ſet his Statutes and his Judgements, from whence the wiſe-hearted may conjecture what is like to come to paſs. Now I have nothing curious or critical to preſent you with, onely a few plain Scripture Truths.

See Dr *Goodwins* Epiſtle Dedic. in his *Return of Prayers*, p. 3.

1. *The abounding of Iniquity is a ſign that the day of trouble is near.* Therefore, the Lord Jeſus Chriſt ſpeaking of the ſigns fore-running that day of Calamity which then was coming upon *Jeruſalem*, ſaith, *Iniquity ſhall abound*, Mat. 24. 12. If Iniquity do abound amongſt thoſe that are the profeſſed Enemies of God, and of his People, that's *a ſign* that their day is near, and that the things which ſhall come upon them do make haſte, *Joel* 3. 13. *Their wickedneſs is great*; and then it followeth in the next Verſe, *The day of the Lord is near in the valley of deciſion.* So we ſee in *Sodom*, wickedneſs was grown to a marvellous height there, and then on a ſudden the fatal *Morning came* upon them. If ſtrange Prodigious Wickedneſſes are breaking forth, that's a ſign that ſtrange Puniſhments are at hand: but eſpecially if it be thus amongſt a Prof. ſing People. Hence it's ſaid concerning the old world, *Gen.* 6. 12. *God looked upon the earth, and behold it was corrupt, for all fleſh*, even the Sons of God and all, *had corrupted his way upon the earth*: and then it followeth, *ver.* 13. *The end of all fleſh is come*, even ſuch *an end*, as that which the Prophet ſpeaketh of in this Chapter.

2. *Great*

2. *Great Security is a ſign that trouble is near.* This we ſee, if we look no further than the Text, *The morning is come:* Calvin in loc. As if it were ſaid, You are aſleep in your ſins, but there's that at hand that will awaken you; you think it is not midnight, but that you may ſleep on ſecurely ſtill, but it's morning. So in ver. 6. *It watcheth for thee*; q. d. you are aſleep, and you think that Judgement is ſlumbering too, when as it's waiting ready to take hold on you. *Zephaniah* ſpeaketh of the ſame day of trouble, with this in the Text, and ſtupendious *Security* is mentioned as a fore-running ſign thereof, *Zeph.* 1. 12, 13. *I will ſearch Jeruſalem with candles, and puniſh the men that are ſetled on their lees, that ſay in their heart, The Lord will not do good, neither will he do evil.* Wonderful Security! *Therefore their goods ſhall become a booty, and their houſes a deſolation:* And what followeth? *The great day of the Lord is near, it is near and haſteth greatly; that day is a day of trouble, and diſtreſs, a day of the Trumpet, and alarm againſt the fenced Cities.* Look as before the day of *general Judgement*, there will be great Security amongſt men on the earth, 1 *Theſſ.* 5. 3. *For when they ſhall ſay, Peace and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with childe, and they ſhall not eſcape.* So it is wont to be as to *leſſer dayes of Judgement*, which may come upon particular perſons or places: How hath the doleful Experience of all Ages proved this? Thus if we look back into the old World, they were minding little beſides their ſenſual pleaſures, untill the very day when the Flood came. And they of *Sodom* were ſtrangely ſecure, when trouble was near unto them: when *Lot* preached to them, that ruine was at hand, *He ſeemed as one that mocked, to his ſons in law*, they could hardly believe that he was in good earneſt. There's a Jeſt indeed (ſay they) ſhall fire come from Heaven and deſtroy us? they thought *Lot* had dreamed of a dry Summer. And the like do we ſee in *Laiſh*, Judg. 18. 27. they were *a people at quiet, and ſecure*, and now were the *Danites* at hand, to *ſmite with the edge of the ſword, and to burn the City with fire.* So in *Babylon*, we reade, *Dan.* 5. 1. that *Belſhazzar the King made a great Feaſt to a thouſand of his Lords, and drank wine before them.* A wonderful Security, that at ſuch a ſeaſon he ſhould minde his Kingdome no more, for at this very time the City was beſieged with Enemies. But the

Calvinus

Caldeans thoughts with themſelves, they had the River *Euphrates*, and a triple Wall belonging to the City to ſecure them, and alſo twenty years Proviſion wherewith they were ſtored, ſo that they laughed at *Cyrus* his Expedition againſt them: well but, *that very night was Belſhazzar the King of the Caldeans ſlain, and Darius the Median took the Kingdome.* And the like is to be ſaid concerning *Myſtical Babylon*; at that very time when *Rome* ſhall ſay in her heart, *I ſee no ſorrow*, her plagues ſhall come in one day, and ſhe ſhall be utterly burnt with fire. Vid. *Hist on Dan.l.*

Nevertheleſs, 3. *Secret diſmal Fears upon the Spirits of men, are ſometimes a ſign that a day of trouble is near.* So it was in the day of *Midian*, the Lord ſent a *Panick Terrour* amongſt the *Midianites*, which was a ſign of the day of Tumult in the Hoſt of *Midian*. This ſome take to be meant by *the Hornet* (though I believe that was literally fulfilled) ſpoken of *Deut.*7.20. *Auſtine*, and ſome others, underſtand it Spiritually, namely, that the Lord ſent *ſtinging fears* into the hearts of the *Canaanites*, as a ſign that they ſhould be diſpoſſeſſed of their Land. However, it is certain that ſuch Fears there were, and that they were ominous. Therefore *Rahab* ſaid unto the Spies, *Joſh.*2 9. *I know the Lord hath given you the Land, and that your terrour is fallen upon us, and all the inhabitants of the Land faint becauſe of you.* And again, *ver.*11. *As ſoon as we heard theſe things, our hearts did melt, neither did there remain any more courage in any man becauſe of you.* The Lord is wont to cauſe ſuch fears to come upon men, that ſo they may be left without excuſe if they do not prepare for *the day of trouble.* Hence then, when every mans hands are upon his loins, and all faces are gathering paleneſs, it is an ominous ſign. This is mentioned as a ſign fore-going the troubles of the laſt times, *Luke* 21.26. *Mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth.* Look as a Spirit of Courage is a good ſign, yea an evident token of ſalvation, and that of God; ſo on the other hand, a Spirit of Cowardize and ſervile fear is an ill ſign. Thus it was at laſt with thoſe my Text hath immediate reference unto, in the 14th Verſe of this Chapter it is ſaid, *They have blown the trumpet, even to make all ready, but none goeth to the battel.* They would go to Preſſing of Souldiers, and make a great ſtir, as if they would do ſome great matter againſt the Enemy, but when it came to, *none goeth to the battel*, their Courage failed them: this was an ominous ſign. Vid. *Poli Synopſ. Critic.*

4. *When God begins to depart, that's a ſign that trouble is near.* For the Lord is *a Sun and a Shield* to his people, *Pſal.*84.11. When a mans Shield is gone, what can he expect but blows? And when the Sun is gone, darkneſs followeth; ſo if the Lord depart, troubles and miſeries muſt needs follow. And if God once begin to forſake a people, many times when he begins, he maketh an end alſo. We ſee in theſe following Chapters in *Ezekiel*, when the glory of the Lord began to remove, it went further and further, untill at laſt there was a total departure thereof. In which reſpect, if our glory begin to remove, it is very ſad and ominous: If God be at the threſhold, trouble is at the door. Hence, when the ſigns of the Lords Preſence are taken away, it argueth that a day of trouble is coming on apace. *Unity*, is a ſign of the Lords Preſence; *Live in peace, and the God of Love and Peace ſhall be with you.* Hence breaches and diviſions, inaſmuch as they are an evidence of the Lords departure from a people, are a ſign of miſeries at hand. So again, Ordinances, Civil, but eſpecially Sacred Ordinances, when adminiſtred according to the minde of Chriſt, are tokens of the Lords gracious Preſence in the midſt of his people. Therefore when the Lord removeth theſe, or the Inſtruments of upholding and managing theſe, for the edification of his people, it is a ſad ſign. Hence alſo, leſſer Judgements are ſigns of greater troubles at hand, becauſe they are arguments of the Lords beginning to forſake ſuch places where thoſe Judgements take effect. Thus we finde in the fourth Chapter of *Amos*, that *Droughts, and Blaſtings, and Mildews*, &c. are ſigns that *the morning ſhall be made darkneſs.* Yea, bad Harveſts are ſometimes a ſign, that a day of great trouble is at hand; *Joel* 1.15. *Alas for the day, for the day of the Lord is at hand:* How doth that appear? ver. 16,17. *Is not the meat cut off before our eyes — The ſeed is rotten under their clods, the garners are laid deſolate, the Corn is withered.*

5. *When God ſtirs up the Spirits of his Meſſengers to ſound the Trumpet, and to cry an Alarm againſt his people, that's a ſign that the day of trouble is near.* Micah 6.9. *The Lords voice crieth to the City*; that is to ſay, the Trumpet of the Word is ſounded to give the Alarm, but if that Voice be not regarded, then *Hear the Rod*, Judgements follow: *Son of man* (ſaith the Lord to *Ezekiel*) *ſpeak to the children of thy people, and ſay unto them,*

them, When I bring the ſword upon a land, if the people of the land take a man of their coaſts, and ſet him for their watchman, if when he ſeeth the ſword come upon the land, and he blow the trumpet, and warn the people, then whoſoever heareth the ſound of the trumpet, and taketh not warning, if the ſword come and take him away, his blood ſhall be upon his own head, Ezek. 33. 2,3,4. So then, if Gods *Exchirls* ſound the Trumpet, it's a fair warning that the ſword is coming: For is it not ſaid, *Amos* 3.7. *Surely the Lord God will do nothing, but he revealeth his ſecrets to his Servants the Prophets?* God by a ſecret Providence is wont to move upon the hearts of his faithful Servants, that they ſhould ſpeak according to what is in the Lords heart to do. Therefore ever obſerve it, (for it is an Obſervation that is not wont to fail) That if the Lords Watchmen do with one voice cry, *The day of trouble is near, and not the ſounding again of the Mountains,* it is ſo indeed. Men may ſlight this *Sign*, as the *Edomites* did; but believe it, it is a dangerous thing ſo to do, as we ſee, *Iſa.* 21.11. *Watchman, what of the night? Watchman, what of the night?* O ſay they, you have been Preaching to us theſe ſeveral years, that there is a night coming upon us, but we ſee no ſuch thing. *The Watchman ſaid, The morning cometh, and alſo the night:* Albeit at preſent you have a morning, you are in a proſperous ſtate, yet a night of miſery is nearer to you, then you are aware of.

6. *When the Lord doth mingle a perverſe ſpirit amongſt a people, it is a ſign that the day of trouble is near.* This we may ſee mentioned as the fore-runner of *Egypts* ruine, *Iſa.* 19.14. *The Lord hath mingled a perverſe ſpirit in the midſt thereof.* When men are reſolved to oppoſe and thwart one another whatever come of it; that a man will not be for ſuch a thing, onely becauſe ſuch an one is for it; and he will be ſure to oppoſe ſuch a Motion, onely becauſe ſuch an one, whom he is reſolved to contradict, pleads for it: this is a *perverſe ſpirit.* Hence when there are *Prevailing Factions* amongſt a people, it is an ominous ſign: So it was in *Jeruſalem* before their laſt deſtruction, *The love of many was grown cold.* There were (as Hiſtorians have noted) very great Factions amongſt the *Jews*, when the *Romans* came againſt them: Some Interpreters think, that this is hinted at *Zech.* 11.8. *Three Shepherds I cut off in one moneth:* Thoſe *three Shepherds* are thought to intend thoſe three great Heads of Factions, the *Phariſees, Sadducees,* and *Eſſeans,* into which the *Jews* were divided.

Hence alſo, *divided Counſels* are ſigns that bode no good to ſuch a people. When one ſhall be violent for this, and another ſhall be as ſtrong and reſolute againſt it; this is wont to be the *Judicial Effect* of the Lords *mingling a perverſe ſpirit*: for then he doth *ſet the Egyptians againſt the Egyptians*, Iſa.19.2. This we ſee, *Pſal.*55.9. *Deſtroy, O Lord, and divide their tongues.* According to that Prayer of *David*, *Abſoloms* Counſellors were divided, which proved the ruine of that party.

7. *When glorious Promiſes are near unto their birth, we may conclude that a day of trouble is alſo near.* Zech.14.7. *At evening time it ſhall be light.* If light be ready to break forth, we may well conjecture that a dark evening will go before it. Naturaliſts obſerve, that a little before break of day, is the darkeſt time of all the night; ſo when the day-break of any eminent Mercy to the Church is at hand, dark and diſmal diſpenſations are wont immediately to precede: it hath ever been ſo. A little before the children of *Iſrael* were brought out of *Egypt*, they were in the ſaddeſt condition that could be. *David*, a little before *Sauls* death, whereby way was made for *Davids* enlargement and advancement, was in the greateſt diſtreſs that ever he was in, in all his life, namely, when *Ziklag* was burnt, and his own friends ſpake of ſtoning him. And in the Primitive Times, the laſt of the Ten Pagan Perſecutions, was the bloodieſt of all, *viz.* that under *Dioclefian*, who made full account that he had utterly deſtroyed the *Chriſtian Name*, and therefore would have Pillars erected in divers places, as Monuments of his Victory over Chriſt, as he vainly imagined, and cauſed to be written on divers of them, *Chriſti Superſtitione deletâ*, that the *Superſtition of Chriſt* (as he blaſphemouſly called the Chriſtian Religion) *was aboliſhed out of the world.* Now when things were come to this extremity, God raiſed up *Conſtantine*, the Great Chriſtian Emperour, according to that Propheſie, *Rev.*12 5. *The woman*, i.e. the Church, *brought forth a man childe, who was to Rule all Nations with a Rod of Iron*, (that is, a Scepter, for in old Times Scepters were Rods of Iron) *and her childe was caught up unto God, and to his throne*: But before this eminent Mercy to the Church, and the happy Times which followed, when thoſe in Authority were none but Chriſtians, the Church *cried, travailing in birth.* So then, if glorious things be coming to their birth, *cries and travailing pains* muſt go before deliverance can be expected. In theſe dayes into which we

Dioclesian, Anno 304.

we are fallen, before the Witneſſes do aſcend into Heaven, the Beaſt which aſcends out of the Bottomleſs Pit ſhall make War againſt them, and ſhall overcome them, and kill them. This is the uſual method of divine Providence, to bring light out of darkneſs, by the greateſt Miſeries to prepare for the greateſt Mercies.

We come now unto the fourth thing propounded, in order to the cleating of the Truth before us, *viz.* To enquire into the *Reaſons* of this *Doctrine*, whence is it that the Lord doth ſometimes bring dayes of great trouble upon his own people? *Anſ.* The Reaſons may be referred unto two Heads: *Sermon* II. P.M.

1. The Lord doth this with reſpect unto Himſelf.

2. With reſpect unto his people. As indeed all the Providences of God, all that he doth in the world, may be referred unto thoſe two Heads, the Lord therein aimeth at his own glory, and his peoples good.

1. *The Lord hath reſpect unto Himſelf, in thoſe troubles which come upon the Church.* Hereby his Faithfulneſs is manifeſted and glorified: therefore *David* ſaith, *Pſal.*119.75. *I know, O Lord, that thy judgements are right, and that thou in faithfulneſs haſt afflicted me.* The Lord ſheweth his great Faithfulneſs as to the time, the kinde, the meaſure, the manner, the duration of whatever afflictions may befall any of his faithful Servants. And his Power alſo is hereby diſcovered: it is a glorious evidence of the wonderful Power of God, that the Church ſhould be upheld and preſerved in the world, notwithſtanding the troubles and miſeries thereof. The Church's being continued in the world, is one of the great Wonders of divine Providence, wherein the mighty Power of God is ſeen. It is ſaid, that the children of *Iſrael* were *like two little flocks of Kids* before the *Syrians*, 1 Kings 20. 27. Should we ſee a little flock of Kids, or of Sheep, in the midſt of Wolves and devourers, and yet not deſtroyed, we ſhould ſay, The finger of God is here. Truly thus it is: The Church is *a little-little flock* of Sheep, and that in the midſt of thouſands of Wolves and Tygers, yet this flock is ſaved alive; ſo then the Power of God is ſeen and glorified. *Moſes* did ſometimes marvel at this thing, *Exod.*3.2,3. *And he looked, and behold the Buſh burned with fire, and the Buſh was not conſumed; and Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the Buſh is not burnt.* The

children of *Israel* were the Bush that was all on fire, in respect of the *Egyptian* Persecution, which then they were under; but the Lord by a mighty hand of Providence upheld them, so that the fire did not consume them. Moreover, the Saints are wont to glorifie God more in a day of trouble, then at other times: *Isa.* 24.15. *Glorifie ye the Lord in the fires*; so are the Saints wont to do, when in the fires of affliction, they bring more glory to God, it may be in one day, then in many years of prosperity. How was the Name of Christ advanced, and his Interest promoted in the world in the Primitive Times? and the reason was, because those were times of great Suffering. Hence then the Lord brings such times upon his people.

2. *God brings dayes of trouble with respect to his people.* And that especially on a fourfold account. 1. For their Probation. 2. For their Instruction. 3. For their Correction. 4. In order to their Purgation.

1. *The Lord aimeth at the Probation of his people*, in those troubles which befall them in the world. Hence *Ezek.* 21.13. the Prophet there speaking of the same day of trouble which the Text hath reference unto, saith, *Because it is a triall*, &c. So *Rev.* 2.10. *Fear none of those things thou shalt suffer; behold, the Devil shall cast some of you into prison, that ye may be Tried.* Hence the afflictions of Gods children are compared to a refining Furnace, or to a calcining Pot, wherein Metals are *Tried*, 1 Pet. 1.7. *The triall of your Faith*, &c. The Greek word (πύρωσις) signifieth a Furnace wherein Goldsmiths try Metals; even so the Lord by afflictions Trieth what Metal men are made of, whether they be Gold or Dross, whether they be Silver, or Lead onely. The Faith and Patience of his Servants are hereby put to the Trial: therefore *John* speaking concerning the troubles which should come upon the Church under Antichrist, saith, *Here is the Patience and Faith of the Saints*, Rev. 13.10. that is to say, by these troubles it is exercised and manifested. By this means the Lord Trieth the sincerity and fidelity of his Servants; yea, and what measure of grace they have too. If they faint in the day of adversity, their strength is small; but they that hold out faithfully and courageously in times of great trouble, have received a good measure of grace.

2. *The Lord by bringing dayes of trouble upon his Servants, aimeth at their Instruction.* Psal. 94.12. *Blessed is the man whom*

thou chaſteneſt, O Lord, and teacheſt him out of thy Law. Therefore doth the Lord bring his precious ones under chaſtening diſpenſations of Providence ſometimes, that ſo he may Teach them; yea, and many a bleſſed leſſon doth he teach them thereby. Afflicting times are not only Trying times, but alſo Teaching times; *Pſal.*119.71. *It is good for me that I have been afflicted, that I might learn thy ſtatutes.* Hereby the children of God *learn*, yea they *learn* to know more of God, and of themſelves too: as we ſee in *Job*, who after his troubles could ſay, *Mine eye ſeeth thee*; and, *I abhor my ſelf in duſt and aſhes.* By afflictions, men are taught to know that God is God, and that ſin is ſin. Ever ſince that day of trouble which the Text ſpeaketh of, the Jews have dreaded that ſin which was the principal Cauſe of all their miſeries.

3. *The Lord in afflicting his people, aimeth at their Correction.* Hence affliction is called a Rod, *Ezek.*21.10. *It is the Rod of my ſon, contemning every tree. Iſrael* was Gods ſon, as the Lord ſaid to *Pharaoh*, *Iſrael is my ſon, my firſt-born*; now the *Caldeans* were a Rod, whereby God ſcourged that ſon of his. It is true, that perſonal afflictions oftentimes come onely or chiefly in a way of Trial, but publick Calamities are wont to come as Corrections and juſt Puniſhments for ſin: *Jer.*30.15. *Why crieſt thou for thine affliction? for the multitude of thine iniquities, becauſe thy ſins were increaſed, have I done theſe things unto thee.* And to the like purpoſe doth the Lord ſpeak by the Prophet *Micah*, Chap.1. ver.5. *For the tranſgreſſion of Jacob is all this, and for the ſins of the houſe of Iſrael.*

Queſt. But you will ſay, What ſins are they for which God is wont to bring dayes of trouble upon his people?

Anſ. We ſhall here take notice onely of ſuch ſins as are mentioned in this Context, as the Procuring Cauſe of that day of Calamity here threatned. And they are three:

(1.) *The not ordering matters aright, reſpecting the Worſhip of God*, was the principal Crime which brought this trouble. Idolatry was the ſin, that at this time above others, troubled *Iſrael.* Hence it is ſaid, *ver.*3,4. *I will recompence upon thee all thine abominations*; i.e. I will puniſh you for your Idols: for uſually in the Scripture, *Idols* are called *Abominations.* It is ſaid, *Rev.*21.27. *He that maketh an abomination*, that is, he that maketh an Idol, ſhall not enter into the Heavenly *Jeruſalem.* That ſin of corrupting the Worſhip

Worſhip of God, hath been the grand Procuring Cauſe of thoſe aſtoniſhing and deſolating Plagues that have come upon the earth. If men worſhip a falſe God, their ſorrows ſhall be mukiplied; or if they worſhip the true God in falſe Wayes, by means which he never appointed, and which never came into his heart, that's a ſin that procureth great wrath. If men ſhall adde unto what the Lord hath commanded, and ſo corrupt his pure Worſhip with their own devices, vengeance will come for it: *Pſal.*99.8. *Thou tookeſt vengeance of their inventions*; Hoſ.11.6. *The Sword ſhall abide on his Cities, becauſe of their own counſels*; that is to ſay, becauſe they corrupted the Worſhip of God with inventions of their own. So on the other hand, if there be a *taking from* the Word of God, in matters referring to his Worſhip, dayes of trouble will come. In caſe Churches ſhall not come up fully to practice the Inſtitutions of Chriſt, and to ſtand perfect and compleat in all the will of God, the Lord will puniſh them for their neglects; as we ſee in the Jewiſh Church, who met with ſore troubles after the return from Captivity, and the reaſon of it was, becauſe they did not carry on Temple-work to that perfection which ſhould have been, *Hag.*1.4. Yea moreover, if men grow careleſs as to the manner of their worſhipping God, (though Object and Means ſhould be according to his Will) the Lord will viſit for that iniquity. When the *Corinthians* were not duely careful as to the manner of worſhipping, *for this cauſe many were weak and ſick amongſt them*, 1 Cor.11.30. It is (as was hinted but now) conceived by ſome Expoſitors, that the Lord ſent the Plague amongſt them, for that ſin. We reade in *Ezekiel*, that *fire was taken from between the Cherubims*, i.e. from off the Incenſe-Altar, *and ſcattered over the City*, Chap.10.2. Why? to ſignifie that here was the cauſe wherefore the City was burnt, it was the Lords Controverſie reſpecting his Altar, his Worſhip that is, which brought that famous City into ruinous heaps. So again, *Iſai.* 29.1. it is there ſaid, *Wo to Ariel, to Ariel the City where David dwelt*. *Ariel* ſignifieth the Lion of God, and may intend the Altar, which like a Lion did devour the Sacrifices offered thereon: here then was the true Cauſe of that *Wo* which befell that City and Nation, in that matters reſpecting *Ariel*, even the Altar and Worſhip of God, were not as ſhould have been. Look as when things are managed aright as to Divine Worſhip, great proſperity is wont to follow, *Ezra* 3.3. *They ſet the Altar upon his Baſes*,

for

for fear was upon them, becauſe of the people of thoſe Countreys: They knew that that was the way to engage the Lord to be with them, and to defend them againſt their Enemies, even to ſet the Altar upon his right Baſes; ſo the contrary is to be affirmed, when the Altar is not ſet upon his Baſes, great troubles are then like to come.

(2.) *Pride is another ſin* here mentioned, as the Cauſe of this day of trouble: ver.10. *Behold the day, behold it is come, the morning is gone forth, the Rod hath bloſſomed, Pride hath budded:* The buddings of Pride, do cauſe the Rod to bloſſome againſt a people. Hence the morning, even the fatall day came upon *Sodom*, Ezek. 16.49. *This was the iniquity of Sodom, Pride, fulneſs of bread, and abundance of Idleneſs.* Pride is mentioned in the firſt place, becauſe that indeed was the firſt firebrand which ſet *Sodom* on fire. It was for that ſin in ſpecial, that thoſe Proud Cities were brought down into aſhes.

(3) *Oppreſſion is another Evil* mentioned, as the Procuring Cauſe of this trouble, *ver.11. Violence is riſen up into a Rod of wickedneſs.* Violence, Oppreſſion that is, brought the wicked *Caldeans* upon the *Jews.* There ſeems to be a marvellous Elegancy in the Prophets words: The *Tribe* (the ſame Hebrew word ſignifieth a Rod, and a Tribe) of *Judah* is compared unto a *Rod*; now what were the Buds that grew upon this Rod? even Pride and Oppreſſion: therefore did the day of trouble draw near. Thus we ſee the Lord brings troubles upon his people, that ſo he may correct them for their ſins.

4. *God herein alſo aimeth at their Purgation.* So is it ſaid concerning the day of trouble that was inflicted on the Church by the *Babylonians*, Iſa.27.9. *By this ſhall the iniquity of Jacob be purged, and this is all the fruit to take away his ſin.* And concerning the troubles under *Antiochus*, of which *Daniel* ſpeaketh, *Chap.* 11.35. *Some of them of underſtanding ſhall fall, to try them, and to purge, and to make them white.* To the ſame purpoſe is that, *Zech.* 13.9. *And I will bring the third part through the fire, and will refine them as ſilver is refined*, &c. So then, that which the Lord intends by bringing his people into the Furnace of Affliction, is that he may make pure Metal of them, yea, that they may be purged and ſanctified, and become veſſels meet for their Maſters uſe.

We have done with the *Doctrinal handling* of the Truth before us, the *Uſes* of it follow.

USE I. If the Lord doth ſometimes bring dayes of great trouble upon his own people, then *we ought not to think it ſtrange, or to be any wayes diſmayed at it, if we ſee it ſo now:* I ſay we ſhould not think it ſtrange. So doth the Apoſtle inſtruct us, 1 *Pet.*4.12. *Beloved, think it not ſtrange concerning the fiery triall which is to try you, as though ſome ſtrange thing happened to you.* Why, this is no more then what hath been in almoſt all Ages of the Church, and will be to the worlds end, and therefore why ſhould we ſtrange at it? Nor ſhould we be diſmayed thereat, but rather ſay as the Church doth, in *Pſal.*46.*God is very a preſent help in trouble, therefore we will not fear though the earth be removed, and though the waters roar and be troubled, though the mountains ſhake with the ſwelling thereof. Selah.* Truly thus it is at this day, the multitude of many people make a noiſe like the noiſe of the ſeas: we have heard the ruſhing of the Nations; yea, we have heard the ſea and the waves thereof roaring. What roarings have there been on the ſea, in theſe late dayes? and the Mountains begin to ſhake with the ſwelling thereof. Kingdoms ſhake, Nations ſhake, yet let us not be diſmayed, for the Lord will carry on his own good work and glorious deſigns, in the midſt of theſe troubles. It is ſaid, *Dan.*9.25. that the City ſhould be *built in troublous times:* The Lord is carrying on the building of his own Houſe even in theſe troublous times. And why ſhould we be diſmayed? for all theſe Affairs are ordered and managed by the hand of him that is our Mediator. Therefore in *Ezekiels* Viſion of the Wheel, that is, the Wheel of Providence, it is indeed ſaid, that the *rings were high and dreadful*, Chap.1.ver.18. but it is ſaid, *ver.*26. *There is a Man above upon the Throne*, that is to ſay, Jeſus Chriſt, who is Man as well as God, even He as Mediator doth order all the Affairs and Motions of that Wheel of Providence, which is matter of wonderful encouragement, when the Revolutions thereof are dreadful for us to behold. Chriſt is become Head of all things to his Church; All power in Heaven and in Earth is given to him, that ſo he might manage all things, ſo as ſhall be for the good of his Church, as well as for his Fathers glory. And therefore though troubles come, why ſhould we be diſmayed thereat? yea, why ſhould we be diſmayed thereat? for a glorious iſſue and happy deliverance out of all theſe troubles, ſhall certainly ariſe to the Church in due time: *Jer.*30.7. *It is even the time of Jacobs trouble, but he ſhall be ſaved out of it.*

USE

USE II. If the Lord bring dayes of trouble upon his people, *what will he do unto his and their Enemies?* If trouble may come upon *Iſrael*, what then will become of *Babylon?* If this be done to the green Tree, what ſhall be done to the dry, that is fit for nothing elſe but the fire? To this purpoſe doth the Prophet ſpeak unto *Moab*, Jer. 49. 12. *Behold, they whoſe judgement was not to drink of the Cup, have aſſuredly drunken, and art thou he that ſhalt altogether go unpuniſhed? thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink of it.* Jewiſh Expoſitors (and that not altogether without reaſon) when *Moab* is ſpoken of in the Scripture, are wont to apply it unto *Rome*: for indeed the *Moabites* were Types of the preſent *Antichriſtian generation.* Why, behold at this day, hey whoſe Judgement it was not to drink of the Cup, have aſſuredly drunk thereof; the Lord we ſee hath begun with *Proteſtant Nations*, and hath made them to drink deep of the Cup of his indignation, in this day wherein he is giving of the Cup to the Nations round, beginning at *Jeruſalem.* And art thou he, O *Moab?* Art thou he, O *Roman Antichriſt*, that ſhalt eſcape? thou ſhalt not eſcape, but ſhalt certainly drink thereof, yea drink thereof untill thou ſpue, and fall, and riſe no more.

And this we ſee is the uſe which the Apoſtle *Peter* maketh of this Doctrine, 1 *Pet.* 4. 17, 18. *For the time is come that judgement muſt begin at the houſe of God: and if it firſt begin at us, what ſhall the end be of them that obey not the Goſpel of God? And if the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinner appear?* This might be applied to publick and profeſſed Enemies to the Cauſe and Kingdome of the Lord Jeſus; where ſhall they appear? The Seventh Trumpet (which is the laſt of the Wo-Trumpets) will ſound quickly; and the *Woes* thereof will light upon the Heads of the Antichriſtian Party in the world. Wo, wo be to them, ſaith the Lord. This might alſo be applied unto every ungodly ſinner: All you that continue in your ſins, *what will your end be?* Troubles may come upon the Lords people, but they ſhall ſoon be over: but as for thee, if thou dieſt in thy ſins, without Repentance, and without an intereſt in Jeſus Chriſt by Faith unfeigned in his Name, thy ſorrows ſhall never have an end.

USE III. If God doth ſometimes bring dayes of trouble upon his own people, here then is matter of ſolemn Awakening unto us; *It concerns us well to conſider, whether there be not a day of trouble near unto us.* For Awakening here, I ſhall mention ſome

things, which look awfully upon us. Some *Arguments* let us here take notice of, which ſeem to ſpeak as if *a day of trouble were near unto us*, yea and *not the ſounding again of the Mountains.*

1. (To begin with that which is moſt general) *There is a day of trouble coming upon all the World*; and ſuch trouble too, as the like hath not been: for I am perſwaded that Scripture is yet to be fulfilled, even that *Dan.*12.1. where it is ſaid, *There ſhall be a time of trouble, ſuch as never was ſince there was a Nation, to that ſame time.* We are in expectation of glorious times, wherein Peace and Proſperity ſhall run down like a River, and like a mighty ſtream over all the earth; but immediately before thoſe dayes, there will be ſuch horrible Combuſtions and Confuſions, as the like never was. It is ſaid, *Pſal.*46.9. *He maketh Wars to ceaſe unto the end of the earth*: but the words immediately foregoing are, *Come, behold the works of the Lord, what deſolations he hath made in the earth.* Before the dayes come, wherein the Nations ſhall learn war no more, O what deſolations wil the Lord make in the earth? We look that the Church ſhall be in its *Philadelphian ſtate*, when Enemies ſhall come and *bow before the feet* of *Jeruſalem*, as Chriſt ſpeaketh in his Epiſtle to the Church of *Philadelphia*, but firſt there will *an hour of Temptation come upon all the world*, Rev.3.10. We look that the *Jews* ſhall be Converted; I know, and am perſwaded by the Lord Jeſus, that it ſhall be ſo in the appointed time. We look that *Chittim* and *Aſhur* (that is, *Pope* and *Turk*) ſhall periſh for ever; but is it not ſaid, *Alas, who ſhall live when God doth theſe things?* Numb.24.23. We know that in *Abrahams* Viſion, *When the Sun was going down, an horrour of great darkneſs fell upon him*, *Gen.*15.12. Why ſo? but to ſignifie, that when the Sun is going down, even in the end of the World, when Chriſt is ready to come and ſet up his Kingdome, and judge the earth, there ſhall be great horrour of darkneſs and miſery upon the world: Darkneſs ſhall then cover the earth, and groſs darkneſs the people.

2. *Our eyes ſee, and our ears hear of the beginnings of ſorrows.* That which Chriſt ſpake with immediate reference to the troubles preceding the deſtruction of the *Jewiſh* Church and State, may be applied to the troubles of the laſt times, the former being a Type of the latter, *Matth.*24.6,7,8. *And ye ſhall hear of wars, and rumours of wars, ſee that you be not troubled, for all theſe things muſt come to paſs, but the end is not yet: for Nation ſhall riſe againſt Nation, and Kingdome againſt Kingdome, and there ſhall be Famines,*

mines, and Peſtilences, and Earthquakes in divers places: All theſe are the beginnings of ſorrows. What do we hear of at this day, but Wars, and rumours of Wars? and Nation riſing up againſt Nation, and Kingdome againſt Kingdome? Now if theſe are the beginnings of ſorrows, what, and where, and when will the end be? There's an overflowing ſcourge breaking in upon the world, even a Judgement, that will not keep within ordinary banks or bounds, but ſhall paſs over into many Lands. And how far will it go? where will the Tayle of this Storm fall at laſt, do we think? How if it ſhould fall upon *America?* Will not ſome drops at leaſt light upon *New-England?* We may ſpeak in the words of the Prophet in my Text, and ſay, *The morning is come*, The day of trouble begins to dawn upon the world. Alas for this day, it is great, there is none like it. It is then high time for us to awake out of ſleep.

3. To come nearer home; *The fatal Strokes which have been amongſt us ſpeak ominouſly.* Is not that a plain Scripture, *Iſa.*57.1. *The righteous is taken away from the evil to come?* The Lord hath been taking away many righteous ones from the midſt of us; yea righteous ones, that ſhould have ſtood in the gap, now when the waters of many Troubles are breaking in upon us, whereby he hath *made a way to his anger*, Pſal.78.50. How many Magiſtrates, and Miniſters eſpecially, hath the Lord bereaved us of? When Kings call home their Ambaſſadors, it's a ſign they will proclaim War. God hath called home many of his Ambaſſadors of late, and that's a ſign that War is determined in Heaven againſt us. Our Enemies are coming, and our Chariots and our Horſmen are gone. *Ah! poor* New-England, *thy Chariots and thy Horſmen are gone from thee, and new thine Enemies are coming againſt thee.* And I would not paſs by in ſilence, the obſervable Providence of God, who hath ſo ordered, that many Ancient Chriſtians have been taken away of late, as it were together. I have made ſome Enquiry about that matter, and finde it to be a general obſervation, That in many Plantations round about, in one or two years time, a great number of aged Chriſtians have been hid in their graves. The *taking away of the Ancient*, is mentioned as an ominous ſign, *Iſa.*3.2. *Methuſelah* was the oldeſt man in the old world, and he died the year before the Flood came. Inaſmuch as many of our *Methuſelahs* are lately gone, and that ſo near together, we may fear that a Flood is coming. It's a ſign of a Winter at hand, that

ſo many aged ones ſhould drop down into the grave together. Nor would I omit here, the ſudden Deaths whereby many have been ſnatched away. When Chriſt was told of ſome that were taken away by ſudden death, he replied, *I tell you, Nay: except you repent, ye ſhall all likewiſe periſh*, Luke 13.3. As if the Lord had ſaid, I would have you take theſe ſudden deſtructions which befall ſome, as an *Item* unto you, that your Enemies will come and make a general ſlaughter amongſt you, except you do by Repentance prevent it. And in the 4th of *Amos*, it is ſet down as a ſign fore-running a day of great and general trouble, *ver.* 11. *I have overthrown ſome of you, as God overthrew Sodom and Gomorrah.* And how did God overthrow *Sodom* and *Gomorrah?* Was it not with Thunder and Lightning from Heaven? Many amongſt us of late years have been ſo overthrown: yea this year, at leaſt four perſons have been ſo, and ſundry of them good men, which maketh the Strokes the more awful and ominous.

4. *There are manifold tranſgreſſions, and mighty ſins amongſt us.* And here if I ſhould leave off ſpeaking, and we ſhould all of us joyn together in weeping and lamenting, it would be the beſt courſe that could be taken. Brethren, what ſhall I ſay? As to *matters of Religion*, things are not as ſhould be. There is a great decay as to the power of godlineſs amongſt us. Profeſſors are many of them of a looſe, carnal, ungirt Converſation. We can now ſee little difference between Church-members and other men, as to their diſcourſes, or their ſpirits, or their walking, or their garb, but Profeſſors of Religion *faſhion themſelves according to the world.* And what *Pride* is there? Spiritual Pride, in Parts and common Gifts of the Spirit, and in Spiritual Priviledges, yea carnal, ſhameful, fooliſh Pride, in Apparel, Faſhions, and the like. Whence is all that riſing up, and diſobedience in Inferiours towards Superiours, in Families, in Churches, and in the Commonwealth, but from the unmortified Pride which is in the hearts of the ſons and daughters of men? And is there not Oppreſſion amongſt us? Are there no biting Uſurers in *New-England?* Are there not thoſe that grinde the faces of the poor? A poor man cometh amongſt you, and he muſt have a Commodity whatever it coſt him, and you will make him give whatever you pleaſe, and put what price you pleaſe upon what he hath to give too, without reſpecting the juſt value of the thing. Verily I am afraid, that the *Oppreſſing Sword* will come upon us, becauſe of the Oppreſſions

preſſions and Extortions which the eyes of the Lords glory have ſeen amongſt us. And are there not *Contentions and Diviſions* amongſt us? It is in vain for us to go about to palliate this matter, or to cover this ſure, for the ſhame of our nakedneſs doth appear, ſo as that we are become a deriſion amongſt our Enemies. We are divided in our Judgements; and if that were all, the matter were not much: but we are divided in our Affections, divided in our Prayers, divided in our Counſels: And will not an Houſe divided be brought to deſolation? We may ſay as that bleſſed *Burroughs* once complained, *We have been ſo divided, that it is the infinite Mercy of God that our Enemies have not come in at our breaches, and divided all amongſt themſelves.* Alas! that Gods Diamonds ſhould be cutting one another. I do believe, that one reaſon why the Lord threatneth to ſend upon us that Calamity of War at this day, is becauſe of wars and fightings which he hath ſeen, and been provoked with in the midſt of us. If you will needs be fighting (ſaith God) I'le ſend thoſe upon you, that ſhall give you enough of it, *Jam.*4.1. The Claſhings and *Tumults* which have been amongſt us, may cauſe us to fear, that ſuch a *day of Tumult* as the Text ſpeaketh of, is haſtening upon us. And what a *woful worldly ſpirit* is there in many? Hence God, and Chriſt, and Heaven, and the Concernments of mens own Souls, are not minded: yea, duties of Communion with the Lord are either totally neglected, or ſlubbered over. Some don't pray in their Families above once a day: Why? they have not time, they ſay. Why not? how is your time taken up? Is it in doing publick ſervice for God or for his people? If it were ſo, we muſt have a care that it be not ſaid to us, *Thou waſt made the keeper of the Vineyard, but thy own Vineyard thou haſt not kept.* But that's not the reaſon why men neglect duty; no, it is becauſe they have not time for their worldly occaſions. *O this World! this World!* undoeth many a man, that thinks he ſhall go to Heaven when he dieth. And in this reſpect our Land is full of Idolatry. What is like to come on us? Alas! we have changed our Intereſt. The Intereſt of *New-England* was Religion, which did diſtinguiſh us from other *Engliſh Plantations*, they were built upon a Worldly deſign, but we upon a Religious deſign, when-as now we begin to eſpouſe a Worldly Intereſt, and ſo to chuſe a new God, therefore no wonder that War is like to be in the gates. I cannot but admire the Providence of God, that he ſhould

Burroughs of Heart-diviſions in Epiſtle to the Reader.

ſhould threaten to puniſh us with a generation of men that are notorious for that ſin of Worldlineſs, as if the Lord would make us ſee what our great ſin is, in the Inſtruments of our trouble. *David* might ſee by the Inſtrument of his trouble, what ſin it was which God afflicted him for, when *Achitophel*, who was *Bathſhebah's* Grandfather, roſe up againſt him. Truly ſo may we in the Inſtruments of our preſent affliction, reade what our ſin hath been. And is there not woful *Covenant-breaking* amongſt us? Men when they come into the Church, enter into the ſolemneſt Covenant that can be; They promiſe in the preſence of God, Angels and Saints, that they will watch over one anothers Souls: But how little is that Chriſtian and Brotherly Watchfulneſs attended ever after? Indeed, if men fall out one with another, then they can watch for Haltings, and proſecute to the utmoſt, which is to ſerve themſelves, and their own vile luſts and paſſions, upon Chriſt and his holy Ordinance; but otherwiſe, there are too many that can ſee one another ſin, and never attend the Rules of Chriſt appointed for the healing of every ſinning, offending Brother. This is lamentable! And as for the *Children of the Covenant*, as the Scripture calls them, are not they lamentably neglected? Me-thinks it is a very ſolemn Providence, that the Lord ſhould ſeem at this day to be *numbering many of the Riſing Generation for the Sword*; as if the Lord ſhould ſay, I will bring a Sword to avenge the quarrel of a *neglected Covenant*. Churches have not ſo performed Covenant-duties towards their Children, as ſhould have been; and eſpecially, the Riſing Generation have many of them broken the Covenant themſelves, in that they do not endeavour to come up to that which their ſolemn Vow in Baptiſm doth engage them to before the Lord, even *to know and ſerve the Lord God of their Fathers*. Yet again, *How unfruitfull have we been under precious Means of Grace?* How hath the Lord been diſappointed in his righteous and reaſonable Expectations concerning us? We have not in this our day known the things that do belong unto our peace, and therefore now things look as if the dayes of our peace were ended. It is not long ſince that Scripture was opened and applied in the hearing of many of you, *Luke* 19.43,44. *The dayes ſhall come upon thee, that thine Enemies ſhall keep thee in on every ſide, becauſe thou knewſt not the time of thy viſitation.* How righteous is it, that the Lord ſhould make us to know the difference that is between the

See Mr. *Oakes* Sermon on *Deut* 31.19. *p.* 56.

the service of the Lord, and the service of *Shishak?* 2 Chron. 12.8. O *New-England*, because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things, therefore it is just with God to say, Thou shalt serve thy Enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things, *Deut.*28.47,48.

Read Mr. *Shepards* Sermons on 2 *Chron.* 12. 8.

5. *Signs have appeared in Heaven and Earth, presaging sad Mutations to be at hand.* By *Signs*, I mean *Prodigies*, which the Scripture calls Signs. It is a celebrated Saying, *That God never brings great Judgements upon any place, but he first giveth warning of it, by some portentous Signs.* So did the Lord deal by *Egypt* in the dayes of old: and so it was with *Jerusalem*, a few years before the *Roman* destruction. Therefore Christ said, *Luke* 21.11. *Fearful sights, and great signs shall there be from Heaven.* *Josephus* doth relate at large, what terrible Prodigies appeared before those miserable dayes. The like also happened before the troubles under *Antiochus*, as the Historiographers of that Age have declared. "There appeared Troops of Horsemen in array, encountring and running one against another, with shaking of "Shields, and multitude of Pikes, and drawing of Swords, *&c.* Something like unto that, is said to have been amongst us. I confess I am very slow to give credit to reports of that nature: but it is credibly reported, that in sundry places Volleys of small Shot have been heard in the Air, yea and great Pieces of Ordnance discharged, when there hath been no such thing in reality. And I think God would not have us altogether slight that *bloody Prodigie* which hapned about this time Twelve-moneth (as Eye-witnesses have affirmed) in that Neighbouring place, which since is fallen into the hands of our Enemies. However, it puts me in minde of what I have read, *viz.* that in *York* in *England* it rained blood, a little before the *Danes* entrance into the Land. Moreover, we have all seen and felt *Blazing Stars, Earthquakes, Prodigious Thunders, and Lightnings, and Tempests.* We may here make use of that Scripture, which though it have a spirituall meaning, yet some good Interpreters do not reject a literal sense of the words, *Isa.*29.6. *And thou shalt be visited of the Lord of Hosts with Thunder, and with Earthquake, and great noise, with storm, and tempest, and the flame of devouring fire.* Hath it not been so with us? We have been visited with great noise, and with the

De Bello Judaeor. lib. 7. *cap.* 12.

2 *Mac.* 5.

See Mr. *Dykes* Sermon on *Heb.* 11. 7. p. 8.

devouring flame, that is, with terrible Thunders and Lightnings, and with *Earthquakes*, which are often a Prognoſtick of *State-quakes*, yea and *Heart-quakes*, not far off; and with Storms and Tempeſts, and that too upon Lords-dayes, in a very diſmall manner. Now let us not be of thoſe, that regard not the work of the Lord, nor the operation of his hands.

6. *There is a black Cloud over our heads, which begins to drop upon us.* Providence hath ſo ordered, that our Enemies are come near, and may we not then think that trouble is near? The Lord hath been whetting his glittering Sword a long time; we have heard a noiſe, and a diſmall din hath been in our ears, but now the Sword ſeems to be facing and marching directly towards us: yea, we ſee *Jeruſalem* compaſſed about with Enemies. Chriſt ſaid unto his Diſciples, *Luke* 21.20. *When ye ſhall ſee Jeruſalem compaſſed with Enemies, then know that the deſolation thereof is nigh.* Is not our *Jeruſalem* compaſſed with Armies? There are pretended Friends at our backs, and profeſſed Enemies before our faces. The ſky looketh red and lowring, we may therefore fear, that foul Weather is at hand: As once that Prophet ſaid, There is a ſound of an abundance of Rain, and in the mean-while, *the Heaven was black with Clouds.* Truly ſo it is at this day, the Heavens are black over our heads. The Clouds begin to gather thick in our Horizon: yea, there is a Cloud of Blood, which begins to drop upon us. When once a Cloud begins to drop, you know that a Shower is wont to follow. The Cloud of Blood over our heads begins to drop; there was one drop fell the other day, witneſs the man that was ſlain upon the Coaſts: the Lord grant that a Shower of Blood may not follow. What need have we to pray, that this Cloud may blow over, and paſs away.

7. *Without doubt the Lord Jeſus hath a peculiar reſpect unto this place, and for this people.* This is *Immanuels Land.* Chriſt by a wonderful Providence hath diſpoſſeſſed Satan, who reigned ſecurely in theſe Ends of the Earth, for Ages the Lord knoweth how many, and here the Lord hath cauſed as it were *New Jeruſalem* to come down from Heaven; He dwels in this place: therefore we may conclude that he will ſcourge us for our backſlidings. So doth he ſay, *Rev.*3.19. *As many as I love, I rebuke and chaſten.* It is not onely true concerning particular perſons, but as to Churches, (thoſe words were ſpoken to a Church) that if Chriſt hath a peculiar love unto them, then he will rebuke and

chaſten

chaſten them, as there ſhall be cauſe for it. Indeed we may therefore hope that the Lord will not deſtroy us. Through the grace of Chriſt, I am not at all afraid of that. The Lord will not as yet deſtroy this place: Our Fathers have built Sanctuaries for his Name therein, and therefore he will not deſtroy us. The Planting of theſe Heavens, and the laying the Foundations of this Earth, is one of the Wonders of this laſt Age. As *Moſes* ſaid, *Aſk now of the dayes that are paſt, aſk from one ſide of Heaven to the other, hath God eſſayed to go and take him a Nation out of the midſt of a Nation?* Deut.4.32,34. God hath culled out a people, even out of all parts of a Nation, which he hath alſo had a great favour towards, and hath brought them by a mighty hand, and an out-ſtretched arm, over a greater then the Red Sea, and here hath he planted them, and hath cauſed them to grow up as it were into a little Nation: And ſhall we think that all this is to deſtroy them within forty or fifty years? Deſtruction ſhall not as yet be. Nevertheleſs, the Lord may greatly afflict us, and bring us very low. It is a notable Obſervation, which I remember a *Jewiſh* Writer hath, who lived in the dayes of the ſecond Temple; "The dealings of God with out Nation (ſaith he) and "with the Nations of the world, is very different: for other "Nations may ſin and do wickedly, and God doth not puniſh "them, untill they have filled up the meaſure of their ſins, and "then he utterly deſtroyeth them; but if our Nation forſake the "God of their Fathers never ſo little, God preſently cometh up-"on us with one Judgement or other, that ſo he may prevent "our deſtruction. So let me ſay, Neighbouring Plantations about us may poſſibly ſin grievouſly, and yet it may be long before the Lord taketh them to do, becauſe it may be he'll reckon with them once for all at laſt; but if *New-England* ſhall forſake the Lord, Judgement ſhall quickly overtake us, becauſe the God of our Fathers is not willing to deſtroy us their Children.

Theſe things then are enough to awaken us out of our Security. I have thought of three other Signs of approaching Miſery, which I ſhall not mention at this time, albeit they are (in my apprehenſion) no leſs ominous, then any thing that hath been ſpoken.

USE IV. I conclude with a word of Exhortation. *Let us carry our ſelves as doth become thoſe that have a day of trouble near unto them; yea, ſo as that we may prevent the troubles which*

ſeem to be near. I need not ſay much by way of Motive. Remember the *Arguments* mentioned in the laſt Uſe; and the *Signs* of Troubles being near, inſiſted on in the former part of the day. And conſider, that if we carry our ſelves in a ſuitable manner, we may poſſibly eſcape thoſe Evils, that otherwiſe are like to overtake us. It is poſſible that this Cloud may blow over, *Amos* 5.15. *It may be the Lord of Hoſts will be gracious to the remnant of Joſeph.* Truly we are the remnant of *Joſeph*; we are (as *Joſeph* was) *ſeparated from our Brethren*, who can tell but that the Lord may be gracious to us? *Zeph.*2.3. *Seek ye the Lord, all the meek of the earth; ſeek righteouſneſs, ſeek meekneſs: it may be ye ſhall be hid in the day of the Lords anger.* Nay, if we carry our ſelves as doth become us in a day of trouble, it's paſt a *may be*, that we ſhall be hid in the day of the Lords anger.

Queſt. But *how ought we to carry our ſelves now that trouble is near unto us?*

Anſ. 1. *It doth concern us and become us to be an humble people.* As ſometimes the Lord ſaid to his people of old, *Now put off thy Ornaments, that I may know what to do unto thee*, Exod.33.5. ſo doth the Lord by his Providence ſpeak to us, Put off thy Ornaments, O *New-England*, that I may know what to do unto thee, that I may know whether I had beſt ſpare thee, or puniſh thee. Prepare to meet thy God; even to meet him as ſometimes *Abigail* did *David*, with Confeſſions, and humble Supplications. And if we humble our ſelves deeply and unfeignedly, God cannot finde in his heart to deſtroy us. It is a wonderful Scripture which we have, 1 *Chron.*21.16. *David lift up his eyes, and ſaw the Angel of the Lord ſtand between the Earth and the Heaven, having a drawn Sword in his hand, ſtretched out over Jeruſalem; then David and the Elders of Iſrael, who were clothed in ſackcloth, fell upon their faces.* Indeed the Angel of the Lord is ſtanding over us with a drawn Sword in his hand, but if we fall upon our faces before the Lord, as doth become us, God will ſay, Let it be enough that the Sword is held over this people, ſtay thine hand, put up the Sword.

2. *It becometh us in ſuch a day as this, to be a very Heavenly people.* As *Eliſha* ſaid, *Is it a time to receive money, and garments, and olive-yards*, &c? So, is it now a time for us to ſet our mindes upon the world, and the things of the world? We ſhould now remember what the Prophet *Jeremiah* ſaid to *Baruch*, Chap.45.5.

And

And ſeekeſt thou great things for thy ſelf? ſeek them not: for behold, I will bring evil upon all fleſh, ſaith the Lord. Now will nothing ſerve you but the world, in this day wherein God is ſhaking all Nations, yea ſhaking Heaven and Earth, and Sea and dry Land? What is the voice of God to us in theſe dreadful diſpenſations, but this, See that your hearts be taken off from the world, and ſet them more upon thoſe things that cannot be ſhaken?

3. *We ſhould be a Believing people.* That's the way to be delivered out of trouble: *Pſal.*22.4. *Our fathers truſted in thee; they truſted, and thou didſt deliver them.* O the mighty things that Faith can do! It is ſaid, *Heb.*11.34. *By Faith they eſcaped the edge of the Sword, and turned to flight the Armies of the aliens.* Though Armies ſhould come againſt us, the Spirit of Faith may turn them back. In the times of the *Maccabees* (for unto thoſe troubles doth the Apoſtle there allude) ſometimes a ſmall handfull, worſted great Armies that came againſt them, becauſe they acted Faith upon the Name of the Lord. Or if troubles ſhould overtake us, Faith will help us to ſuffer, as well as to do great things for God.

4. *It concerns us in this day of trouble to be a Reforming people.* Let us *amend our wayes and our doings, and the Lord will cauſe us to dwell in this place,* Jer. 7. 3. Certainly we need Reformation. Where is the old *New-England Spirit*, that once was amongſt us? Where is our firſt love? Where is our Zeal for God, eſpecially in matters reſpecting the firſt Table, which once was our glory? What is become of that life and power of godlineſs, that hath been in this place? Now if the Lord help us to reform whatever is amiſs, he will ſtill do us good, notwithſtanding all our ſins, which have provoked him, and cauſed him to frown upon us. We have a plain Text for this, *Jer.*18.7,8. *At what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdome, to pluck up, and to pull down, and to deſtroy it; if that Nation againſt whom I have pronounced, turn from their evil, then will I repent of the evil which I thought to do unto them.*

5. *It concerns us and becomes us, now that trouble is near, to be a United people:* otherwiſe our Enemies will ſay, that we are under a penal Infatuation. We may well ſay as that worthy Divine was wont to expreſs, *Hæc non ſunt litigandi, ſed orandi tempora*, Theſe are not times for us to be contending one againſt another,

but rather to be praying one with another, and one for another; Shall we be worse then dumb, and brute, and savage Creatures have sometimes been? It is a memorable Passage, which some Historians make mention of, That once in *Somersetshire* in *England*, when there was a sudden Flood, wherein many men were drowned, the dumb Creatures ran to the top of an Hill, that so they might escape the fury and destruction of the Flood; and there such Creatures as had an Antipathy in their Natures, even Dogs and Hares, yea Cats and Mice, could sit quietly together, and never offer to molest one another. Why behold, there is a Flood coming in upon us, And shall we not now live quietly by one another? Shall we not at such a time as this lay aside our Animosities and Variances about matters, which it's great pity that ever a Contention should be upheld amongst good men, about such small differences? Naturalists write concerning the Stone *Tyrrhenus*, that if it be cast upon the water whole, it will swim, but if it be broken it will sink presently. Would we sink, or would we swim in this Sea of trouble that is a coming? If we break, we shall sink; if we divide, we perish, and are like to be an undone people: But if we be *whole*, if we unite, we shall *swim*, our heads will then be above water, let what troubles can come: yea, and we shall then be a burthensome stone to all that shall burthen themselves with us. If we do but become one with God and one another, as we ought to be, we need not fear all the world. Oh that our Divisions, and other Evils that are amongst us, might be repented of, and then I dare speak it boldly before all this Congregation, God will make *New-England* a burthensome stone, yea though all the Nations of the Earth should be gathered together against it, they shall be broken in pieces.

Vid. *Fuller worthies of England*, in his Fare well to *Somersetshire*.

See *Mr Slaters Remedy of Schism*, p. 29

6. *We should be a Praying people.* Psal. 50. 15. *Call upon me in the day of trouble.* Thus *David*, Psal. 22. 11. *Be not far from me, for trouble is near.* In a time when trouble was near, he doth betake himself to God by Faith and Prayer. What people under Heaven have ever had more encouragement unto Prayer, then we have had? Know it Enemies to your terrour; Know it all the World, That the Lords poor *New-England-People*, have ever found him to be a *God that heareth Prayer*: and therefore let's be at that work still. And truly, there is as much need now as ever. We may even say, as sometimes that blessed Martyr did, *Pray, pray, pray, never more need then now.* Alas, that we are no oftener

in

in ſuch a ſolemn manner, as at this day before the Lord! We may here allude to that which is ſpoken, *Rev.*8. we there reade that there was *ſilence in Heaven half an hour*, and then followeth *an Earthquake*. It's ſad to conſider, that there hath been ſo great a ſilence in Heaven amongſt us: I have thought on it with ſome grief of heart, that there hath not been ſo much Faſting and Praying in *New-England* of late years, as ſometimes formerly, though never ſo much need as now. Who knoweth, but the Lord may bring theſe troubles within our ſight, that ſo we may ſeek him early, yea that ſo the Spirit of Prayer may be awakened amongſt us? There are ſome that cannot pray, all unregenerate ſinners are deſtitute of the Spirit of Prayer; many poor miſerable Souls, that keep their Prayers and Tears till ſuch time as they will do them no good. But I know that there are many, Scores, Hundreds here this day, that have an Intereſt in Heaven, and know how to improve it. Why then, up and be doing. If thou haſt but one Tear in thy eyes, if thou haſt but one Prayer in thy heart, ſpend it now. And let us remember the words of the Lord Jeſus, *Luke* 21.36. *Watch ye therefore, and pray always, that ye may be counted worthy to eſcape all theſe things which ſhall come to paſs.*

FINIS.